

## The Evening World.

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### OUR FOREIGN-BORN POPULATION.

"THE WAR" is primarily responsible for the changes in New York's foreign-born population figures as revealed in the 1920 census.

The absolute number of foreign-born whites has increased slightly in the decade, but the percentage has decreased from 40.4 per cent. to 35.4 per cent.

Decreased immigration and the return of many reservists to fight in European armies account for many foreign-born who under other circumstances would have been here to be enumerated.

Deaths of the older immigrants play a constantly increasing part in holding down the figures of the foreign-born.

But, since the city has made normal growth, it is evident that emigration to New York from other parts of the United States has not increased. The city's work must be done—if not by foreign-born immigrants then by the native-born.

Actual figures explode the old tradition that New York has "more Irish than Dublin, more Italians than Naples, more Poles than Warsaw," &c. To get even an approximation of the population of the larger cities of the United States from which our foreign-born come it would be necessary to include the native-born children of foreign-born parents, and to such an assumption many of the children would make lusty and effective protest.

### A FAST DIFFERENCE BETWEEN.

Is the foreign policy of the United States to be governed by logic or Logic?

### ANOTHER ARBITRATORS' JOB.

CANCELLATION of contracts was described as a "disease" in the report to the State Chamber of Commerce by its Arbitration Committee.

It would be fairer to say that cancellation of contracts is one-half of a disease. The other half is failure to deliver orders.

Failure to deliver orders is the form of the disease evident on a rising market. Cancellations come on a falling market.

Cancellations have been epidemic for a year, but failures to deliver were no less prevalent in the three or four years preceding.

Cancellations cause more complaint, because they result in absolute and measurable losses, while failures to deliver cause losses of profits that might have been made.

But the disease is mental rather than physical. It results from a weakening of the business man's pride in his word being "as good as his bond."

The real cure is not to be found in law. The only way to prevent a recurrence of such epidemics is by a conscious effort to build business morale in times of normal market conditions when the disease is quiescent.

To this end the process of arbitration is admirably adapted. Lawsuits are expensive and cause enmity. Arbitration accepted by both parties as a matter of course tends to settle small disputes on a friendly basis.

Business men are the best judges of business men. If the arbitrators do their work well the parties to the disputes will gradually become ashamed to take any but the fairest of cases before such a board.

M. Viviani says he "cannot believe a Nation like the United States can keep aloof from the work of world regeneration."

We suppose M. Viviani's recent visit to this country was too brief for him to learn all there is to learn about United States Senators.

### "STANDARDIZED PIE" (?)

MEETING in Chicago, the "pie-eatingest" town in the world, seventy-five commercially minded pastry manufacturers have organized what they choose to call the National Association of Master Pie Bakers.

With all respect to their own high opinion of themselves, the name chosen is deceptive, misrepresentative and presumptuous.

"Master Pie Bakers." Indeed! Since when? And how? Why, their first thought was to standardize pie, just as though such a thing were either possible or desirable.

Pie bakers they may be—on a quantity basis. But "Masters" never. The real masters of the high art of pie-making do not meet and talk standardization in a big city hotel. Not by any means. Nor do they work in offices scanning cost figures, wage scales and sales campaigns.

"Master pie bakers" are to be found in kitchens all over this broad land. They trade recipes over the back fence. Standardization never enters the mind of a master of the art. Her task is the eternal endeavor to make each masterpiece better than the last, to devise new combinations to tempt the palates of father and the boys.

Competition, division of territory and exact statistics on how many pies are eaten in Chicago, New York and Philadelphia never enter the mind of a

kitchen queen of pie-crust and filling. Her principal trouble is to guard her product against hungry "samplers" in knickerbockers until dinner-time or supper-time as the case may be.

America has an international reputation for pie. Pie is a distinctively American culinary triumph. But America's pie reputation never was built on the products of a National Association of Master Pie Bakers and a standardized product.

Not! The foreign visitors who came to scoff and stayed to enjoy American pies learned from the real masters, those intense individualists, the American housewives who made the pies that mothers used to make.

### QUEBEC'S WAY.

TO PROMOTE temperance, order and public welfare the Province of Quebec, Canada, on May 1 went into the liquor business.

This is not an American Anti-Saloon League's sarcastic comment on the facts. It is the sober and exact truth.

The people of Quebec will henceforth buy alcoholic liquors from Government agents at Government depositories. The quality of the liquor will be guaranteed, and there will be no profiteering in the price. Saloons of a sort can sell wine and beer under strict regulations against drunkenness or disorder on their premises. Hotels may serve wine or beer with food.

On whiskey and other distilled liquors the Government keeps its own firm grip, selling only in limited quantities to persons who can vouch for themselves. Local option is permitted to communities where complete Prohibition sentiment is strong.

Reporting to the Evening Post the effects in Montreal since the new laws came into operation, Oliver Madox Hueffer makes the following interpretation of the Quebec plan and purpose:

"You are not to suppose, as some people might be inclined to do, that the Province of Quebec is set upon making easier the drunkard's path. Quite the contrary. It has exactly the same object in view as has the State of New York or the neighboring Province of Ontario. Only it acts about it in a different, some may think in a more sensible, manner.

"It does not think, as I read to beliefs in its actions, that there is anything particularly criminal in the wish of the plain, decent citizen to take a glass of wine or beer with his dinner or even a stiff Scotch nightcap before he goes to bed.

"It does think that the drunkard, and especially the spirit drunkard, is a curse to himself and his neighbors and deserves to be exterminated.

"Therefore, it says, I will make it difficult, though not impossible, for those who can be trusted to obtain spirits, but I will make it easy to get wine, because, for one thing, wine has long been the national beverage of a large part of my citizenry, and if the poor man wants to drink his glass of beer in the poor man's club I will see that he gets it, and gets it pure and under decent conditions which will not tempt or allow him to make a beast of himself."

In other words, the Province of Quebec holds that it is possible for a civilized commonwealth to get rid of the saloon evil without making a wholesale sacrifice of personal liberty.

It holds that temperance may be promoted without putting everybody under the rule of a class that makes regulating the conduct of others the end and aim of its existence.

It holds that moral tyranny is no better for character and citizenship than any other kind of tyranny.

Quebec does not seem to have been impressed by the wisdom and progressiveness of the movement by which every State of the United States was brought under the control of the Anti-Saloon League as the one means of controlling the liquor traffic.

The public attitude in Quebec toward the new laws will seem, as Mr. Hueffer notes, "curious to a dweller in New York."

"There is little or no bitterness to be encountered; no talk about fanatics or criminals; no threats of compulsion or rebellion. Every one seems to be genuinely interested and hopeful of the result of this interesting experiment in common-sense legislation."

Strange, indeed, in the ears of a community now harassed beyond measure by raids, seizures, oppression of all kinds, while juries will not convict persons who violate a law that honored citizens, officials and even judges on the bench cannot respect.

How long will it take the United States to discover that it too could have purged itself of its saloon evil without oppressing portions of its people or breeding dangerous contempt for law?

### TWICE OVERS.

"PERMIT me to acknowledge the receipt of your letter of May 1 and advise you that the President wears 10-D shoes."—George B. Christian.

"IT is now a fight to a finish and we will tie up everything on the ocean before it is over."—W. S. Brown of the Marine Engineers.

"HE (Napoleon) forgot that a man, no matter how great, who follows only his own ends, regardless of moral law and the principle of liberty, is bound to fail."—Marshal Foch.

## "Ah! Now I Understand You"

By John Cassel

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John Cassel

## From Evening World Readers

What kind of a letter do you find most readable? Isn't it the one that gives you the worth of a thousand words in a couple of hundred? There is fine mental exercise and a lot of satisfaction in trying to say much in a few words. Take time to be brief.

### Constitution.

To the Editor of The Evening World:

Many are the points brought out for and against Prohibition, yet one phase of this question has been ignored. The bourgeoisie abhor the action of the Bolsheviks in confiscating or expropriating, as you will, accumulated property. But what do we see in our own land? Thousands of elderly men who have by 30 or 40 years of strict application acquired a thirst, which by a more Governmental gesture has been rendered useless and of no value to them. What is the use of accumulating? Confiscation I call it.

VIN BUTLER.  
Bronx, May 5, 1921.

### Whose Week Comes Next?

To the Editor of The Evening World:

In this era of weeks, which we are now gradually getting used to, Father's Week, Mother's Week, Boy's Week and Girl's Week, do you not think it would be appropriate to have some more of them? I would suggest Grandfather's Week, Grandmother's Week, Mother-in-Law's Week, Uncle's Week, Aunt's Week, Cousin's Week. Is that enough? Why not set aside every week in the year, and give everybody a chance? I am sure it would gladden and stimulate the Nation. Give us the Landlord's Week, the Servants' Week, the Milkman's Week, and so forth, until we have the fifty-two weeks on a shelf.

New York, May 4, 1921. H. I.

### Nothing Could Be Better.

To the Editor of The Evening World:

As a constant reader of your valuable paper, I wish to comment on letters from the public.

Short dresses for women; they are sanitary for the poor unfortunate of today. Years ago Mark Twain was asked what he thought of perfume for women. He said nothing could be better for women than that.

Now about the Prohibition question. It would save a lot of trouble to change the map and call this country Russia, as the Russians now are free people and would be glad to be called the U. S. A.

New York, May 4, 1921. J. J. H.

### The Word Read Out.

To the Editor of The Evening World:

With the kind permission of "M. V. H." I would like to amend his letter of April 24, which you have entitled, in your issue of the 25th, "Wants Justice." We want more of what the framers of the Constitution stated. Also, reading the Declaration of Independence would not harm any of our legislators.

The writer is afraid that "M. V. H." will be very much disappointed.

### Hardship of Daylight Saving.

To the Editor of The Evening World:

Just a few remarks relating to daylight saving time and the letter signed "J. J. D."

I did not read the letter written by "A. W. L." but I don't welcome this daylight saving time, and while it does give those office people more time for a game of tennis, it sure is a hardship to one who gets up at 4 A. M. and which is now really 3 A. M. "J. J. D." will say why don't he go to bed an hour earlier? But it is natural to go the same time, regardless of the clock, when one leads a life of good habits. No such thing as commanding sleep when you are not sleepy.

JAMES J. DALTON.

### What Good Is the Constitution?

To the Editor of The Evening World:

I consider the letter of Mr. John J. Cullen, which appears in today's Evening World (and which is headed "What Good Is the Constitution?") one of the most forceful arguments against the manner in which the Eighteenth Amendment was "put over on the people" that I have read. It should be put in circular form and sent out broadcast.

JOHN CUMBERLAND.  
New York, May 4, 1921.

## UNCOMMON SENSE

By John Blake

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### DO THE ROUGH WORK FIRST.

There is nothing delightful about spading the earth to plant a garden. But it has to be done before you can enjoy the garden.

There is nothing pleasant, except to the mathematical mind, about studying geometry or algebra.

But even if you will never use these things in your business life they are necessary to teach you concentration and the faculty of reasoning. You'll need both concentration and reasoning by and by.

Getting rich across lots is possible but rare. Getting happiness across lots is impossible. There is no short cut to real success.

You have got to begin by doing vast amounts of hard, uninteresting work before your life shows any results at all.

As you advance your work will become more interesting—fascinating by and by, if you are really making progress.

Then it will be easy to do. It will be hard for you to tear yourself away from it. But that is a stage that is far in the future.

In the beginning it is all like spading a garden—hard, wearisome drudgery, with nothing at the end of the day's work to reward you.

It must be done just the same. And if you will apply to every day's task the rule that you must apply through life of doing the rough part first, you will find that it makes for progress and even ease.

If there is a certain amount of drudgery that must be got through to-day, tackle it right now, get it done, and you can turn with a clear conscience to something more interesting.

Don't be afraid of trying yourself by the drudgery. Your brain can stand far more work than you are ever likely to give it without wearing out. And even if it is a little weary at the end of the day, a little relaxation and a good night's sleep will make it as fresh as ever in the morning.

Tackle the rough, dull job and get it out of the way. Leave the afternoon for pleasant duties. And the afternoon of your life, which is meant for enjoyment, will be left also to more congenial and more satisfying tasks.

### From the Wise

Gambling is the child of avarice, the brother of iniquity and the father of mischief.—Washington.

If people tried half as hard to be happy as they do to become rich we would have very few miserable people.—Louis M. Nottin.

Honor is unstable and seldom the same; for she feeds upon opinion, and is as fickle as her food.

—Colton.

In men desire begets love, and in women love begets desire.

—Swift.

We may as well tolerate all religions, since God Himself tolerates all.—Fenelon.

### Forgotten "Whys"

#### THE APPLE OF EDEN.

From time immemorial the apple has been blamed for being the cause of man's downfall in the Garden of Eden. We have even gone so far as to call our Adam's apple by that name in memory of the incident.

As a matter of fact the word apple does not appear in that part of Genesis treating with the Garden of Eden, the "fruit of the tree" being the words always used. The fallacy arose from the fact that the word apple has in many languages the general meaning of fruit, and that before an English translation of the Bible was permitted the story was incorrectly spread by ignorant churchmen, and thus took root too deeply to be eradicated.

## TURNING THE PAGES

—BY—

E. W. Osborn

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### MOTHER, the songs you are singing

Though simple they seem to-day,  
They are deathless things with tireless songs.

That travel a long, long way;  
Sometime, though you may not know it,

When you are a world apart,  
They'll come to a man as such things can.

And nestle and sing in his heart.

Mother, the tales you are telling  
Seem idle stories, forsooth,  
But these wondrous deeds are fairy

seeds  
That fall in the heart of youth;  
Sometime, though the days be many,  
Your spoken word shall outlive,  
Then, here where you saw all green

things blow  
All sweet with the fragrance of spring.

Mother, the tasks you are doing  
May seem commonplace, 'tis true;  
But your happy ways and words of

grace  
Are building high in the blue;  
Sometime, when the world grows dreary,  
As it does for all who roam,  
Lo, for such an hour in love's tall

tower,  
Will be shining the joys of heaven!

A song "To a Good Mother" sung by Eleanor Robbins Wilson in the May number of the New York Evening World.

This kind of a mother never sought to become an "emanipated" woman. For which, many thanks!

Truth and a Taste for Fine Food—

In his book "How the Mind Cures" (Knopf), Dr. George F. Butler writes:

A person who loves truth and realizes the importance and superiority of beauty as distinguished from anything that can be set out of context or otherwise will eat very little about the mere taste of his food.

It is a spiritual food, thought, that interests him.

It may not be a specialty that no man can be a gourmet of both spiritual and material food, but throughout history the fact has been recorded that the most successful men of the world have been those who have been able to turn to things of food they have put into their mouths.

Still, when one comes down to earth, a lot of what one eats has been nourished as much as one best bread and the sweetest corned beef and cabbage of home.

And found the spiritual man none the worse for the taste quality of the square meal.

He Who Is Better Than Thou—

Writing his book "Human Behavior" (Seaburn), Stewart Paton has this to say of the professional agent of human betterment:

In order to analyze and comprehend the less governing human conduct, it is essential that he who proposes to lay down rules of conduct must be prepared to be a servant before he is a moralist.

Unfortunately, the theory is quite frequently violated, and the result is a knowledge essential for regulating behavior, instead of a means to a better life.

Actual practice is not out of getting at the facts conditioning individual effort, should be realized of those who expect to teach others to live effectively or happily.

Society has the right to expect and demand that teachers and social reformers should be adepts in the art of human conduct, and not mere purveyors of information.

Nonsense! All this regular up-better has to do is to know himself better than to do as he can and leave an "anti" society to write his betterness into the law.

So Let the World Be By—

The North Country edition of the "Punch" of Great Britain came from the pen of Hugh Halliday, British poet, and is reproduced through the Illustrated London News.

An apple that's ripe,  
A drink, and a pipe,  
And the world is a better place.

And an afternoon,  
And a lass with a bang,  
And the world is a better place.

Space and the Idle Rich—

On one page of his "Thoughtful Belief" (Mighty) Rabindranath Tagore reflects thus:

The difference between a really rich man and a poor man is, that the former can afford to be idle, whereas the latter cannot.

The business place of the merchant is not in his shop, but in the street. There he has not the means of keeping space vacant, there he is busy, and his mind is always there, there he is poor.

But in his home that same merchant, for some reason, is idle, and he is rich. He has space to spare, he has time to spare, he has the place of honor, it is here that the merchant is rich.

So, only the idle man, but unemployed time, also, is of the highest value.

The rich man out of his abundance can purchase leisure. It is in fact a lot of his money, his power to keep his mind at ease, his time, which was not enough him to plough up.

Thus again the philosophy of the East falls to meet that of the West.

By the one, the idle rich may as plot waste; by the other, they must number it.

A Gambling Ship of the Desert—

From a page of the official report of the British expedition in Sahara, the conclusion of the whole matter is that the camel gets little or no credit for the good qualities it is known for.

When you approach a camel with its saddle its back is as hard as stone.

Certainly this saddle is a very poor affair which does not move with the hump and which causes the rider to be in the line of the hump and perhaps in the line of the hump.

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